

Namo tassa bhagavato arahato sammāsambuddhassa.

Vowels and Consonants

There are eight vowel-sounds in Pāli Grammar: a, ā, i, ī, u, ū, e, and o. Three of them are short vowels (a, i, u) and the remaining five are long vowels (ā, ī, ū, e, o).

a	ā	i	ī	u	ū	e	o
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There are thirty three consonants in Pāli Grammar. The first twenty five consonants are called group consonants (vagga) and are divided into five groups according to the organs of articulation.

1	Gutturals	k	kh	g	gh	ṇ
2	Palatals	c	ch	j	jh	ṇ
3	Cerebrals	ṭ	ṭh	ḍ	ḍh	ṇ
4	Dentals	t	th	d	dh	n
5	Labials	p	ph	b	bh	m
		y	r	l	v	s
			h	ḷ	ṁ	

I. Conjugation of Noun

There are three kinds of noun in Pāli Grammar:

- (1) Primary Derivative Noun,
- (2) Secondary Derivative Noun, and
- (3) Compound Noun.

Any kinds of these nouns have their stems and conjugations. In any conjugation, there are seven cases: Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, and Locative Case.

(1) Ending in a:

	Masculine		Neuter		Inflection	
	Sgl.	Plu.	Sgl.	Plu.	Sgl.	Plu.
Nom	o	ā	aṃ	ā/āni	si	yo
Acc.	aṃ	e	aṃ	e/āni	aṃ	yo
Ins.	ena	ehi/ ebhi	ena	ehi/ ebhi	nā	hi
Dat & Gen.	ssa	ānaṃ	ssa	ānaṃ	sa	naṃ
Abl.	ā/smā /mhā	ehi/ ebhi	ā/smā /mhā	ehi/ ebhi	smā	hi
Loc.	e/ smiṃ / mhi	esu	e/ smiṃ/ mhi	esu	smiṃ	su

The ending vowels of the cases are mentioned in the table. Remember that the Nominative singular form

of Buddha must be buddho (buddha+o). The rest of cases should be understood the same.

Masculine:

Buddha -	samaṇa – recluse
sāmaṇera – novice	dāyaka – donor
purisa – man	paṇḍita – wise
manussa – human	yakkha – demon
deva – divine being	nāga – serpent or elephant
puggala – person	bāla – fool
āsava – taint or canker	sāvaka – disciple
dāraka – boy	vihāra – monastery
lobha – greed	dosa – hatred/ anger
moha – delusion	māna – pride/ conceit
adhimokkha – decision	
sammākamanto – right action	

Neuter:

citta – mind	kamma – action
puñña – merit	pāpa – evil
dāna – offering/ charity	sīla – morality
sacca – truth	indriya – faculty
upādāna – clinging	saṃyojana – fetter
nāma – mentality	rūpa – materiality
sukha – happiness	dukkha – suffering

Masculine & Neuter

This group can be either masculine or neuter. In this group, *sā* in the singular instrumental, *so* in the singular dative and genitive, *si* in the singular locative should be added. (nā = sā; sa = so; smim = si)

mana – mind

vaca – speech

tapa – practice

vaya – age

teja – power

chanda – desire/ chanda-text

sira – head

ceta – mind

There is also some special form of nouns ending in *so* when followed by instrumental case or ablative case: thāmaso, ṭhānaso, atthaso, byañjanaso, padaso, akkharaso, suttaso, upāyaso, sabbaso, yoniso, anupubbaso, dīghaso, oraso.

- 1) Tathāgato abhīru. *The Buddha is fearless.*
- 2) Dhammo sanditṭhiko.
- 3) Dhammo akāliko.
- 4) Dhammo ehipassiko.
- 5) Dhammo opaneyyiko.
- 6) Dhammo paccattaṃ veditabbo.
- 7) Saṃgho suppaṭipanno.
- 8) Saṃgho ujupaṭipanno.

Reconstruct sentences using ‘hoti’ and ‘honti’ according to the subject.

- 1) Siddhattho buddho hoti. (Noun in Apposition)
- 2) Buddhho appamāṇo hoti. (Quality)
- 3) Upatisso paribbājako hoti.
- 4) Sāriputto mahāpañño hoti.
- 5) Rāhulo sāmaṇero hoti.
- 6) Dārakā sāmaṇerā honti.
- 7) Sopāko dārako hoti.
- 8) Sumedho paṇḍito hoti.

(1.1) Pronouns (Masculine)

The pronoun can be any gender. The conjugation of *sabba*, *ya*, *ta*, *eta*, *kiṃ*, and *ima* can be slightly different from those of noun.

- 1) In any gender in the singular form of the Nominative Case, 't' of *eta* and *ta* are changed into *s*. (e.g. *so*, *eso*)
- 2) *Ima* is changed into *ayaṃ*.
- 3) The inflection *yo* is changed into *e*. (e.g. *sabbe*, *ye*, *te*, *ke* etc...)
- 4) In any inflection from the Accusative Case to Locative Case, *ta* can have two forms: *ta* and *na*. (e.g. *taṃ*, *naṃ* etc...)
- 5) When followed (Instrumental) *nā*, *ima* is changed into *ana* and *imi*. (e.g. *anena*, *iminā*)
- 6) When followed by *ssa*, *smā*, and *smiṃ*, *ima* is changed into *a* or remains *ima*; *ta* is changed into *na* and *a* or remains *ta*. (e.g. *assa*, *asmā*, *asmiṃ*, *imassa*, *imasmā*, *imasmim*)
- 7) When followed by *ssa* and *smiṃ*, *kiṃ* is changed into *ka* or *ki*. (e.g. *kassa*, *kissa*, *kasmim*, *kismim*)
- 8) *Naṃ* is changed into *saṃ* and *sānaṃ*. (e.g. *sabbesaṃ*, *sabbesānaṃ*, *yesaṃ*, *yesānaṃ*, *tesaṃ*, *tesānaṃ*, *etesaṃ*, *etesānaṃ*, *kesaṃ*, *kesānaṃ*, *imesaṃ*, *imesānaṃ*,)
- 9) When followed by *saṃ* and *sānaṃ*, *ima* is changed into *e*. (e.g. *esaṃ*, *esānaṃ*)

(1.2) Masculine Ta

Cases	Singular	Plural
Nom.	so	ne, te
Acc.	naṃ, taṃ	ne,te
Ins.	nena, tena	nehi, nebhi, tehi, tebhi
Dat& Gen.	nassa, tassa, assa	nesaṃ, nesānaṃ, tesāṃ, tesānaṃ
Abl.	nasmā, tasmā, asmā, namhā, tamhā	nehi, nebhi, tehi, tebhi
Loc.	nasmim, tasmim, asmim, namhi, tamhi	nesu, tesu

(1.3) Neuter

In the singular form of the Nominative Case, ima is changed into idaṃ.

(1.4) Subject + Subject Complement

- 1) So sammāsambuddho. *He is a self-enlightened one.*
- 2) So vijjācaraṇasampanno.
- 3) So sugato.
- 4) So lokavidū.
- 5) So anuttaropurisdhammasārathi.
- 6) So sattā devamanussānaṃ.
- 7) So buddho.
- 8) So bhagavā.

Translate the following sentences into English.

- 1) He is Rāhulā.
- 2) He is Tissa.
- 3) Siddhattha is the Buddha.
- 4) Dāna is blessing.
- 5) Materiality is impermanence.
- 6) This is the noble truth of suffering.
- 7) Siddhattha is wise.

Person	Singular	Plural
You	tvam	tumhe
I , We	ahaṃ	mayam

Ahaṃ paṇḍito. *I am a wise.* Tvam paṇḍito.

Tvam bālo asi.

Tvam paṇḍito asi.

Mayam paṇḍitā amha.

(2) Ending in ā:

	Masculine		Feminine	
	Sgl.	Plu.	Sgl.	Plu.
Nom.	ā	ā	ā	āyo
Acc.	aṃ	e	aṃ	āyo
Ins.	ena	...	āya	āhi/ ābhi
Dat&Gen.	....	....	āya	ānaṃ
Abl.	....	....	āya	āhi/ ābhi
Loc.	....	....	āya/āyaṃ	āsu

Masculine: sā – dog

Feminine:

kaññā – girl

paññā – wisdom

sikkhā – training

saddhā – faith

saññā – perception

karuṇā – compassion

taṇhā – craving	avijjā – ignorance
bhāvanā – meditation	mettā – loving-kindness
mālā – flower	vedanā – feeling
cetanā – volition	ekaggatā – one-pointedness
vicikicchā – doubt	issā – jealousy
dārikā – girl	muditā – sympathetic joy
jarā – aging	vācā – speech

Translate the following sentences into Pāli.

Visākhā is a girl. This is feeling.

This is craving. This is doubt.

Volition is kamma.

One-pointedness is concentration.

(2.1) Pronoun (Feminine)

- 1) The inflection *sa* is changed into *ssā* and *ssāya*.
- 2) The inflection *smiṃ* is changed into *ssaṃ*.
- 3) The inflection *naṃ* is changed into *saṃ* and *sānaṃ*.
- 4) In any Inflection starting from the plural form of the Nominative Case to Locative Case, *ta* is changed into *na* or remains *ta*. (e.g. *naṃ*, *tam*, *ne*, *te*, *nenā*, *tena*, *nehi*, *nebhi* etc..)
- 5) When followed by *sa* and *smiṃ*,
 - (a) *ta* is changed into *tī*, *na*, and *a*. (e.g. *tassā*, *tissā*, *nassā*, *assā*, *tassāya*, *tissāya*, *nassāya*, *assāya*, *tassaṃ*, *tissaṃ* etc...)
 - (b) *ima* is changed into *imi* and *a*. (e.g. *imissā*, *assā*, *imissaṃ*, *assaṃ*)
 - (c) *eta* is changed into *eti*. (e.g. *etissā*, *etissaṃ*)

(2.2) Feminine Ta

Cases	Singular	Plural
Nom.	sā	nā, nāyo, tā, tāyo
Acc.	naṃ, taṃ	nā, nāyo, tā, tāyo
Ins.	nāya, tāya	nāhi, nābhi, tāhi, tābhi
Dat&Gen.	tissā, tassā, nassā, assā, tissāya, tassāya, nassāya, assāya, nāya, tāya	nāsaṃ, nāsānaṃ, tāsaṃ, tāsānaṃ
Abl.	nāya, tāya	nāhi, nābhi, tāhi, tābhi
Loc.	tissaṃ, tassaṃ, nassaṃ, assaṃ, nāyaṃ, tāyaṃ	nāsu, tāsu

(2.3) Feminine Eta

Cases	Singular	Plural
Nom.	esā	etā, etāyo
Acc.	etaṃ	etā, etāyo
Ins.	etāya	etāhi, etābhi
Dat&Gen.	etāya, etissā, etissāya	etāsaṃ, etāsānaṃ
Abl.	etāya	etāhi, etābhi
Loc.	etāyaṃ, etissaṃ	etāsu

(2.4) Subjective Pronoun

Ayaṃ dhammo. *This is Dhamma.*
 Ime dhammā. *These are Dhammas.*
 Idaṃ rūpaṃ. *This is materiality.*
 Imāni rūpāni. *These are materialities.*
 Ayaṃ vedanā. *This is feeling.*
 Imā vedanāyo. *These are feelings.*

Idaṃ dānaṃ.

Imāni dānāni.

Idaṃ sīlaṃ.

Imāni sīlāni.

Ayaṃ bhāvanā.

Imā bhāvanāyo.

Ayaṃ lobho.

Ime lobhā.

Idaṃ cittaṃ.

Imāni cittāni.

Ayaṃ paññā.

Imā paññāyo.

Translate the following sentences into Pāli.

- 1) This is perception. 2) These are doubts.
- 3) This boy is wise. 4) These novices are wise.
- 5) This is right speech. 6) This girl is fearless.
- 7) This is right livelihood.
- 8) These are wrong livelihoods.

The interrogative pronoun is kiṃ. When asking the name of somebody or something, the interrogative form should be “**kiṃ nāmo**” (What name) and so forth according to the gender. When answering, a non-declension ‘nāma’ should be at the end of the sentence.

e.g. Ayaṃ vihāro kiṃ nāmo?

What name is this monastery? (What is the name of this monastery?)

Ayaṃ vihāro nigrodhārāmo nāma.

This monastery is (called) Nigrodhārāma.

- 1) Ayaṃ sāmaṇero kiṃ nāmo?
- 2) Ayaṃ sāmaṇero rāhulo nāma.
- 3) Ayaṃ sāmaṇerī kiṃ nāmā?
- 4) Ayaṃ sāmaṇerī cirā nāma.
- 5) Ayaṃ cirā nāma sāmaṇerī.
- 6) Bhante jotipāla, idaṃ suttaṃ kiṃ nāmaṃ?
- 7) Āvuso sāmaṇera, idaṃ maṅgalasuttaṃ nāma.
- 8) Tvaṃ kiṃ nāmo?
- 9) Ahaṃ tisso nāma.

(2.5) Vocative Case

The vocative nouns are: *bonto, bhante, bhadante, bho, bhoti, bhadde, he, ayyā, samma, amma, āvuso, tāta*. They can be the second, the third or the last word in the sentence.

The singular form of vocative case is the noun with its original ending. (e.g. Buddha, bhikkhu, kaññā)

The plural form of vocative case is similar to the nominative case excepting the feminine ending in ā. (e.g. kaññe)

e.g. Ahaṃ bhante ...,
Puna cāparaṃ bhikkhave...

(2.6) Subject + Verb

Third Person		Second Person		First Person	
dārako	dārakā	tvam	tumhe	aham	mayam
atthi	santi	asi	attha	amhi	amha

Udakaṃ atthi. *There is water.*

Dārako atthi.

Samaṇo atthi.

Samaṇa santi.

Ābādho atthi.

Translate the following sentences into Pāli.

- 1) This is mentality.
- 2) These are human beings.
- 3) These are devas.
- 4) There is deva-world.
- 5) What name is this novice?
- 6) This novice is tissa.
- 7) Venerable sir, what name is this monastery?
- 8) Friend novice, this monastery is nigrodhārāma.

(2.7) Subject + Object + Verb

Objective	Singular	Plural
you	tvam, tuvaṃ, tavaṃ, taṃ	tumhe, tumhākaṃ, vo
me, us	maṃ, mamaṃ	amhe, amhākaṃ, no

- 1) Buddhho dhammaṃ deseti.
The Buddha preaches the Dhamma.
- 2) Samaṇo dhammaṃ suṇāti.
- 3) Manussā vihāraṃ gacchanti.
- 4) Paṇḍito buddhaṃ vandati.
- 5) Dārako pāliṃ uggaṇhāti. (learn/ study)

6) So maṃ vandati.

There are also Intransitive Verbs in Pāli Grammar.

bhavati, hoti – be

sayati – sleep

thāti, tiṭṭhati – stand/ exist

(2.8) Negative Sentence

In the negative sentence, the negative particle ‘neva, na,’ and ‘mā’ can be in the beginning of the sentence or just before the verb.

- 1) Na ahaṃ (nā-haṃ) dhammaṃ suṇissāmi.
- 2) Ahaṃ dhammaṃ na suṇissāmi.
- 3) Mā tvaṃ nagaraṃ gacchāhi.
- 4) Tvaṃ nagaraṃ mā gacchāhi.
- 5) Yakkhā bhīsaṇaṃ neva dassenti.

Translate the following sentences into Pāli.

- 1) The boy does not sleep.
- 2) The novice does not go to the city.
- 3) Do not sleep. (Don’t sleep.)
- 4) The fool does not pay homage to the Buddha.
- 5) The fool will not listen to the Dhamma.
- 6) The boy will not go to the monastery.
- 7) The girl will not cook the rice.
- 8) You will not become a Buddha.

(3) Masculine ending in ‘i, ī, u, ū’

		Sgl	Plu	Sgl	Plu
Nom.	i/u	i	ī/ayō	u	ū/avo
	ī/ū	ī	ī/ino	ū	ū/ uno
Acc.	i/u	iṃ	ī/ ayo	uṃ	ū/avo
	ī/ū	iṃ/ inaṃ	ī/ ino		ū/ uno
Ins.		inā	īhi/ībhi	unā	ūhi/ ūbhi
Dat& Gen.		issa/ino	īnaṃ	ussa/ uno	ūnaṃ
Abl.		inā/ ismā/ imhā	īhi/ ībhi	unā/ usmā/ umhā	ūhi/ ūbhi
Loc.		ismim/ imhi	īsu	usmim/ umhi	ūsu

- 1) Additional form of bhikkhu and hetu with *yo*:
bhikkhave,
- 2) Additional form of aggi with *si*: agginī,
- 3) Additional Ending in ī with *smim*: (Sgl) daṇḍini,
- 4) In any gender, if followed by *hi*, *naṃ*, *su*, the ending vowels i, u can be lengthened or remain short form.
- 5) Neuter Nominative
 - (a) Ending in i: (Sgl) aṭṭhi, (Plu) aṭṭhī, aṭṭhīni,
 - (b) Ending in u: (Sgl) āyu, (Plu) āyū, āyūni
 - (c) Additional Form Ending in i with *smim*: (Sgl) aṭṭhini,

Masculine ending in i:

muni – monk	isi – ascetic
pati – husband	gahapati – house-holder
kapi – monkey	ahi – snake
bodhi – bodhi-tree	vīhi – paddy
ari – enemy	asi – sword
giri – mountain	jaladhi – ocean
ñāti – relative	byādhi – sickness
maṇi – ruby	dīpi – leopard
hiri – moral shame	adhipati – chief
añjali – joined palm	samādhi – concentration

Neuter ending in i:

aṭṭhi – bone	akkhi – eye
sappi – ghee	acci – flame (of fire)

Masculine ending in ī:

sāmī – lord	mantī – minister
seṭṭhī – rich man	balī – powerful (person)
dīghajīvī – long-liver	bhāgī – sharer
chattī – umbrella holder	daṇḍī – stick-holder
yogī – meditator	hatthī – elephant
sukhī – happy one	dukkhī – unhappy one
tapassī – ascetic	

Masculine ending in u:

bhikkhu – monk	bandhu – relative
veḷu – bamboo	dāru – wood
usu – arrow	neru/ meru – mount meru
guru – teacher	ucchu – sugar cane
sattu – enemy	hetu – reason/ cause

maccu – death

vāyu – air/ wind

uru – lap

hanu – chin

jānu – knee

setu – bridge

bhāṇu – sun

Neuter ending in u:

āyu – life

cakkhu – eye

dāru – wood

madhu – honey

assu – tear

bindu – spot/ dot

Masculine ending in ū:

sayambhū

sabbaññū

viññū – wise

kālaññū

atthaññū

dhammaññū

mattaññū

gotrabhū

pāragū

(3.1) Accusative Case

1) Sāmaṇero dhammaṃ deseti.

2) Ekam samayaṃ bhagavā sāvatthiyaṃ viharati.

At one occasion, the blessed one lives in Sāvatti.

3) Dārako sīghaṃ gacchati. *The boy goes quickly.*

4) Dārikā sanikaṃ gacchati. *The girl goes slowly.*

5) Ahaṃ sukhaṃ sayāmi. *I sleep well.*

6) Tumhe temāsaṃ suttaṃ sajjhayatha. (duration)

You must recite the sutta for three months.

7) Pabbato yojanaṃ dīgho. (distance)

The mountain range is one yojanā-long.

(3.2) Interrogative Sentence

1) Using ‘nu, nanu,’ and ‘nu kho’ just after the verb

or in the beginning of the sentence, construct an interrogative sentence. Then answering ‘yes’ or ‘no’ reconstruct an affirmative sentence.

e.g: Atthi nu udakam? *Is there any water?*

Atthi bhante (udakam). *Yes, venerable sir, there is (water).*

2) The interrogative pronouns are ‘kim, kim nu (kinnu), kinnu kho, ko, ke, kam, ke’ and so forth. The conjugation of interrogative pronoun will be different according to the gender.

e.g: Ko gacchati? *Who goes?*

Ke gacchanti? Kam phandati?

Kāni phandanti? Kāyo gacchanti?

1) Gacchati nu dārako vihāram?

Does a boy goes to the monastery?

2) Āma, gacchati dārako vihāram.

Yes venerable sir, a boy goes to the monastery.

3) Suṇanti nu samaṇā dhammam?

4) Āma, suṇanti samaṇā dhammam.

5) Ko vihāram gacchati.

6) Ke dhammam suṇanti.

Translate the following sentences into Pāli.

1) A girl goes to the monastery.

2) A girl cooks the rice.

3) I do not go to the city.

4) The novice does not sleep.

5) A novice goes slowly.

6) A monk listens to the Dhamma respectfully.

- 7) A boy sleeps well.
 8) I recite the Paṭṭhāna for three months.
 9) The road extends one usabha.

(4) Feminine ending in ‘i, ī, u, ū’

		Sgl	Plu	Sgl	Plu
Nom.	i/u	i	ī/ iyo	u	ū/ūyo
	ī/ū	ī		ū	
Acc.		iṃ		uṃ	
Ins.		iyā	īhi/ ībhi	uyā	ūhi/ ūbhi
Dat&Gen		iyā	īnaṃ	uyā	ūnaṃ
Abl.		iyā	īhi/ ībhi	uyā	ūhi/ ūbhi
Loc.		iyā/ iyaṃ	īsu	uyā/ uyaṃ	ūsu

- 1) In the singular form of ratti and mati with nā, sa, smā, and smiṃ, ending in tyā will be additional.
e.g. ratyā, matyā.
- 2) Additional form of ratti with smiṃ: rattim, ratto, ratyam,
- 3) Additional form of nadī with nā, sa, smā: najjā,
- 4) Additional form of nadī with yo: najjo,
- 5) Additional form of nadī with smiṃ: najjam.

Feminine ending in i:

sati – mindfulness

kitti – fame

mati – idea

bhūmi – earth

iddhi – power

yutti – logic

khanti – patience

ratti – night

bodhi – enlightenment

pāḷi

siddhi – success

aṅguli – finger

Feminine ending in ī:

itthī – woman	nadī – river
gahapatānī – house-wife	bhikkhunī
sāmaṇerī	sirī – grace
devī – queen/ fairy	bhaginī – sister
mātulānī – aunt	gāvī – cow
dāsī – maiden	kinnarī
hatthinī – she-elephant	

Feminine ending in u:

yāgu – porridge	dhātu – element
rajju – rope	kacchu – skin disease
dhenu – cow	karenu – she-elephant

Feminine ending in ū:

vadhū – daughter-in-law	jambū – rose-apple
kacchū – skin disease	

(4.1) Instrumental Case

Instrumental	Singular	Plural
by/with you	tvayā, tayā, te	tumhehi, tumhebhi, vo
by/with me, us	mayā, me	amhehi, amhebhi, no

Paṇḍito saddhāya dhammaṃ suṇāti.

A wise man listens to the Dhamma by/with/because of faith.

Tvaṃ paṇḍitehi saddhiṃ vasasi.

You live together with wise men.

- 1) Manussā yānena/nāvāya nagaraṃ gacchanti.
- 2) Paṇḍito paṇḍitena saha/saddhiṃ vihāraṃ gacchati.

- 3) Paṇḍito bālena vinā/nānā vihāraṃ gacchati.
- 4) Janā dānena devalokaṃ gacchanti.
- 5) Samaṇo dhammena vasati.
- 6) Sattā annena jīvati.
- 7) Siddhattho pakatiyā abhirūpo.
- 8) Tena samayena bhagavā rājagahe viharati.

(4.2) Dative Case

Dat.	Singular	Plural
to/for you	tava, tuyhaṃ, tumhaṃ, te	tumhākaṃ, tumhaṃ, vo
to/for me, us	me, mama, mayhaṃ, amhaṃ, mamaṃ,	amhākaṃ, asmākaṃ, amhaṃ, no

The Dative Case can be used when the following main verbs are in the sentence.

dā = give,

āroca = tell, inform, announce,

chāda = hunger for,

namo = homage,

ruca, khama, ārādha, piha = like, love,

dhā = bring, hold, bear,

Remember that the Indirect Object (the Receiver) must be with the Dative Case when using a Ditransitive Verb. But, when using chāda, ruca, and khama as the main verb, there is not any receiver. In

that sentence, the subjective noun must be with the Dative Case.

- 1) Namō tassa bhagavato.
- 2) Saṃghassa kammaṃ khamati.
The Saṃgha likes the kamma. (The Saṃgha approves/ agrees the transaction.)
- 3) Samaṇassa saccaṃ ruccati.
- 4) Dāraḥassa bhattaṃ chādeti.
- 5) Sāmaṇero tamattaṃ sammāsambuddhassa āroceti.
- 6) Janā samaṇanaṃ cīvamaṃ denti.
- 7) Sisso ācariyassa chattaṃ dhāreti.

Translate the following sentences into Pāli.

- (1) A bhikkhu goes to the forest together with boys.
- (2) A woman comes to monastery without a girl.
- (3) You do not go to monastery with a fool.
- (4) We listen to the Dhamma together with a wise man.
- (5) A novice goes to the forest on foot.
- (6) People gain the wealth because of charity.
- (7) By name the Buddha is Siddhattha.
- (8) The boy is sixteen years old by date of birth.
- (9) A donor offers a monastery for Saṃgha.
- (10) I agree the saṃgha-transaction.
- (11) The girl hungers for cooked-rice.
- (12) A sāmaṇera informs the matter to us.
- (13) Bhikkhus like the Dhamma.
- (14) A student holds an umbrella over the teacher.
- (15) I have a bowl.

(4.3) Ablative Case

Abl.	Singular	Plural
from you	tayā, tvayā	tumhehi, tumhebbhi, vo
from me, us	mayā	amhehi, amhebbhi, no

When using these verbs and words, there must a noun with the ablative case:

dūra/āraka –far

viramati – abstain from

patati – fall

bhāyati/uttasati – fear

parājeti – defeated/ fail

apeti/nikkhamati – leave

āsanna – near

orohati – descend

uggaṇhāti – learn

pabhavati – begin

1) Gāmo nagarato dūro.

The village is far from the city.

2) Gāmo araṇṇā āsanno.

The village is close to the forest.

3) Ahaṃ paṇātipātā viramāmi.

4) Dārako pabbatā orohati.

5) Dārako rukkhā patati.

6) Tvaṃ ācariyā sippaṃ uggaṇhāhi.

7) Dārikāyo corā bhāyanti.

8) Titthiyā buddhasmā parājenti.

9) Gaṅgā himavatiyā pabhavati.

Translate the following sentences into Pāli.

1) A boy is afraid of fire.

- 2) You should abstain from the wrong livelihood.
- 3) A man falls from the house.
- 4) The monastery is far from the village.
- 5) Boys learn Pāli from a sāmaṇera.
- 6) Māra is defeated by the Buddha.
- 7) Adhamma is far from Dhamma.
- 8) The monastery is close to the mountain.

(5) Ending in u: (pitu & mātu stem)

	Masculine		Feminine	
	Sgl.	Plu.	Sgl.	Plu.
Nom	ā	aro	ā	aro
Acc.	raṃ	re/ aro	raṃ	are/ aro
Ins.	arā	arehi/ arebhi	uyā/ arā	ūhi/ ūbhi/ arehi/ arebhi
Dat & Gen.	u/ussa/ uno	arānaṃ/ ūnaṃ /unaṃ	uyā	ūnaṃ/arānaṃ
Abl.	arā	arehi/arebhi	uyā/ arā	ūhi/ ūbhi/ arehi/arebhi
Loc.	ari	aresu/ ūsu/ usu	ari	ūsu/ aresu

pitu, bhātu, dhitu, satthu, kattu, nattu,

‘Ara’ should be changed to ‘āra’ in satthu, kattu, and nattu.

Mātā-pitu-guṇo ananto. Satthā dhammaṃ deseti.
 Mātā puttaṃ mānēti. Puttā mārā-pitaraṃ poseti.
 Pitā puttaṃ dhammena rakkhati.

(5.1) Genitive Case

Gen.	Singular	Plural
Your	tava, tuyhaṃ, tumhaṃ, te	tumhākaṃ, tumhaṃ, vo
My, our	me, mama, mayhaṃ, amhaṃ, mamaṃ,	amhākaṃ, asmākaṃ, amhaṃ, no

1) Ayaṃ sāmaṇerassa patto. *This is a novice's bowl.*

2) Atthi me cīvamaṃ. *I have robe.* (Atthi me mātā.)

3) Mahāpaññānaṃ bhikkhūnaṃ sārīputto aggo.

Amongst the wise monks, Ven. Sāriputta is the top-most (the wisest).

4) Pathikānaṃ dhāvanto sīghatamo.

5) Dārakassa rudantassa pitā pabbajati.

In spite of the boy is crying, the father ordains.(is ordained)

6) Paṇḍitānaṃ gacchantānaṃ janā anugacchanti.

Translate the following sentences into Pāli.

1) This is my bowl.

2) Those are your robes.

3) I have father.

4) Amongst the wise donors, Anāthapiṇḍika is the wisest.

5) In spite of the people are looking after the patient, the king of death brings him away. (He passes away.)

(5.2) Locative Case

Loc.	Singular	Plural
in/at you	tvayi, tayi	tumhesu
in/at me, us	mayi	amhesu, asmesu

1) Tilesu telam tiṭṭhati.

Oil exists in the sesamum seed. (There is oil in the sesamum seed.)

2) Khīresu udakam tiṭṭhati.

3) Bhagavā rājagahe viharati.

4) Sakuṇā ākāse pakkhandanti.

5) Bhagavā sāvattiyam viharati jetavane
anāthapiṇḍikassa ārāme.

6) Ekasamim samaye bhagavā sāvattiyam viharati
pubbārāme migāramātupāsāde.

7) Bhikkhūsu sārīputto mahāpaṇṇo.

8) Pathikesu dhāvanto sīghatamo.

9) Dārake rudantasmim pitā pabbajati.

10) Paṇḍitesu gacchantesu janā anugacchanti.

Translate the following sentences into Pāli.

1) I live in Rājagaha.

2) The Buddha lives in Veḷuvana monastery.

3) Amongst the wise lay-women devotees,
Visākhā is the wisest.

4) While the Buddha is in Pāvā, Venerable
Sārīputta delivers the Saṅgītisutta.

- 5) When the bhikkhus eat, the boy comes to the monastery.
- 6) Mind delights in evil.
- 7) Monks delight in the forest.

(6) Ending in ntu/nta:

	Ntu/ nta		Brahma etc..	
	Sgl.	Plu.	Plu.	Sgl.
Nom.	aṃ/nto	to/ntā	ā	āno
Acc.	aṃ/ ntam	nte	aṃ/ ānam	āno
Ins.	tā/ ntena	ntehi/ ntebhi	nā/ena	ehi/ ebhi
Dat& Gen.	to/ ntassa	taṃ/ ntānam	no/ssa	nam
Abl.	tā/ntā/ntasmā/ ntamhā	ntehi/ ntebhi	nā	ehi/ ebhi
Loc.	ti/nte/ntasmim /ntamhi	ntesu	ni	esu

Brahma, atta, sakha, rāja,

There are some different conjugations:

- 1) Instrumental: raññā in the singular form of rāja.
- 2) Dative: rañño, rājino in the singular form of rāja;
sakhārānam, sakhānam, sakhinam, sakhīnam in the
plural form of sakha.
- 3) Locative: raññe, rājini in the singular form of rāja.

(6.1) Adjective

An adjectival noun must have the same inflection or case with the noun it modifies although they have different genders and numbers.

- 1) Eko puriso gāmaṃ pādena gacchati.
- 2) Paṇḍito puriso dhammaṃ suṇāti.
- 3) Sāmaṇero ekaṃ suttaṃ temāsaṃ sajjhayati.
- 4) Sāmaṇero bahūhi samaṇehi saddhiṃ vasati.
- 5) Upāsako cīvaram āyasmtō sārīputtassa deti.
- 6) Samaṇā anattakā pāpā viramanti.
- 7) Ayaṃ sīlavantassa samaṇassa santhako.
- 8) Mano sabbasmiṃ pāpasmiṃ ramati.

(7) Pronominal

These suffixes indicate manner, place, and time. They are also non-declensions.

so, to (adv): sabbaso, sabbato, tato, yato,

thā, thaṃ (manner adv): sabbathā, yathā, tathā,

tra, ttha, hiṃ, haṃ, dhi (place adv): tatra, tattha,

dā, dāni, dācanaṃ, rahi, dhunā, jja, jju (time adv):

yadā, idāni, kudācanaṃ, etarahi, adhunā, ajja, ajju

sabba + to, tra, ttha, dhi, dā;

ya + to, tra, ttha, hiṃ, dā;

ta + to, tra, ttha, hiṃ, dā, haṃ, dāni;

eta + to, tra, ttha;

ima + to, ha, dha, rahi, dāni, dhunā,

kiṃ + to, tra, ttha, dā, haṃ, dācanaṃ, hiṃ, va,
hiñcana, rahi,

- 1) Sabbaso pāpaṃ nivārehi.
- 2) Yathā tvaṃ jānāsi, tathā vadehi.
- 3) Kathaṃ tvaṃ dhammaṃ carissasi.
- 4) Yattha ariyasāvako vasati, taṃ ramaṇīyaṃ.
- 5) Tatra bhagavā bhikkhū āmantesi.
- 6) Yadā tvaṃ saddhāya dānaṃ desi, tadā
pītipāmojjaṃ uppajjati.
- 7) Bālo kudācanaṃ dhammaṃ suṇāti.
- 8) Ajja ahaṃ dhammaṃ desessāmi.

(8) Non-declensions

a. There are twenty Upasāras:

Pa – forth, forward (forward to), onward, out,

Parā – aside, away, back, beyond, onto, opposed to,
over, through,

Ni (nira) – down (downwards), forth, in (into), under,
without,

Nī – withstanding, hindrance, carrying away,

U (ud) – above, away, forth, out, up, upwards,

Sam - along, completely, fully, neary by, together,
with, (opposite of vi)

Du – apart, bad, opposite of, perverse, wrong,

Vi – apart, as, away, distinction, expansion, out,
reversion, separation, under, without,

Ava – away, aside, back, down, less, little, low

(below), off,

Anu – according to, after, along, each, less than, near to,

Pari – about (all about), around (all around), all over, completely,

Abhi – against, facing, on (on to), over, to (towards),

Adhi – above, at, great, in, over, superior to,

Pati/Paṭi – against, back to, in reverse direction, in turn, near (near by), opposite, to (towards),

Su – happily, well, thorough, (opposite of du)

Ā – as far as, all round, at, away, (near) to, until,

Ati – on beyond, across, up to, over, very much,

Apa – away from, forth, off,

Pi – close upon, on, over, to (towards),

Upa – as, like, near, to (towards), up (upon), up to, with,

b. There are uncalculatable Nipātas:

A – absence, no, non, not,

Ca – and, then, now, but, even,

Vā – or, either - or,

Upari – above, on, upon, upper, overhead,

Anto – inside, within, inner,

Tiro – across, beyond, outside,

Ora – the near shore, this world

Pāra – the opposite shore, the other side

Pana – now, further, but, on the other hand, on the contrary, however

Heṭṭhā – below, down, underneath,

Yathā – as, like, in relation to, according to, in whatever way, just as,

Tathā – in the same way, thus, likewise, in that way, so,

Nāma – just, indeed, for sure, certainly, (if negative: not at all, certainly not)

Suve – tomorrow,

Sve – tomorrow,

Saha – together, with, once (conj.), as soon as,

Ajja – today,

Udāhu – or

Kiñcāpi – although, however, but,

Yadi – if, although, however,

Sace – if

Atha – then, and also,

All the pronouns with pronominal suffixes are also Non-delensions.

II. Conjugation of Verb

The verb is like a king in the country. The primary derivative verb is like a throne prince. The rest of cases are like ministers. If the king is away from his kingdom, the throne prince has responsibility for the country. When the king and prince are away from their country, the ministers have their responsibility.

(1) Present and Future:

	Present		Future		
Person	Sgl	Plu	Sgl	Plu	
Third	ti/e	anti (re)	(i) ssati	(i) ssanti (ssare)	Active
Second (tvam/ tumhe)	si	tha	(i) ssasi	(i) ssatha	
First (aham/ mayam)	(ā) mi/e	(ā) ma	(i) ssāmi	(i) ssāma	
Third	(īya) te	(īy) ante	(īyi) ssate	(īyi) ssante	Passive
Second	(īya) se	(īya) vhe	(īyi) ssase	(īyi) ssavhe	
First	(īy)e	(īya) mhe	(īyi) ssam	(īyi) ssāmase	

gacchati – go

pacati – cook

labhati – get

vahati – bring, carry

bhavati – be/become

bhaṇati – recite

sarati – remember

yajati – do pūjā

vadati – say	marati – die
phandati – quiver	namati – incline
kampati – shake	vandati – pay homage

gacchati, gacchanti, gacchasi, gacchatha, gacchāmi,
 gacchāma; gacchate, gacchīyate, gacchīyante
 gacchissati, gacchissanti, gacchissare
 gacchissate, gacchīyissate, gacchīyissante

Remember these:

- 1) Active Voice: subjective noun with nominative and objective noun with accusative; e.g: Puriso gāmaṃ gacchati.
- 2) Passive Voice: subjective noun with instrumental and objective noun with nominative: e.g: Purisena gāmo gacchīyate.

- 1) Siddhattho buddho bhavati.
Siddhattha becomes the Buddha.
- 2) Siddhattho buddho bhavissati.
- 3) Sāmaṇero gāthaṃ bhaṇāti.
- 4) Sāmaṇero gāthaṃ bhaṇissati.
- 5) Dārikā bhattaṃ pacati.
- 6) Buddho dhammaṃ deseti.
- 7) Sāmaṇero paṭṭhānaṃ bhaṇati.
- 8) Ahaṃ dhammaṃ desessāmi.
- 9) Tvaṃ dhammaṃ desessatha.
- 10) Buddhena dhammo desīyate.

The Dhamma is delivered by the Buddha.

- 11) Dārakehi sappo haññate.
- 12) Paṇḍitehi vihāro gacchīyate.

(2) Imperative and Optative

	Imperative		Optative		
	Sgl	Plu	Sgl	Plu	
3 rd	tu/e	antu	eyya / e	eyyūṃ	Active
2 nd	hi (elided)	tha	eyyāsi/ e	eyyātha	
1 st	(ā) mi/e	(ā) ma	eyyāmi/ e	eyyāma	
3 rd	(īya) taṃ	(īy) antaṃ	(īy) etha	(īy) eraṃ	Passive
2 nd	(īya) su	(īya) vho	(īy) etho	(īy) eyyāvho	
1 st	(īy)e	(īy) āmase	(īy) eyyaṃ/ e	(īy) eyyāmhe	

gacchatu, gacche, gacchanu
gacchataṃ, gacchīyataṃ, gacchantaṃ
gaccheyya, gacche, gaccheyyūṃ
gacchetha, gacchīyetha, gaccheraṃ

- 1) Dārako buddhaṃ vandatu.
- Let the boy pay homage to the Buddha.*
- 2) Sāmaṇero gāmaṃ pavisatu.
 - 3) Tumhe sukhī hotha.
 - 4) Bhikkhū gāmaṃ gaccheyyūṃ.

Should monks go to the village.

5) Ahaṃ dhanam labheyyāmi. *I may get the wealth.*

6) Tvaṃ lābham iccheyyāsi.

7) Sabbe sattā averā hontu.

8) Tumhe idha āgacchatha.

9) Tvaṃ me maggaṃ āroceyyāsi.

(3) Past (Aorist/Ajjatanī) and Perfect (Hiyyattanī)

		Past (Aorist)		Perfect	
		Sgl	Plu	Sgl	Plu
3 rd	ī/i	um̐/ iṃsu/ aṃsu/ āsum̐	ā/a	ū/u	Active
2 nd	o/ a/i	(i/u)ttha	o/a/i	ttha	
1 st	iṃ	(i/u) mhā	aṃ	mhā/ mha	
3 rd	(īy)ā/a	(īy) ū/u	(īya) ttha	(īya) tthum̐	Passive
2 nd	(īyi) se	(īyi) vhaṃ	(īya) se	(īya) vhaṃ	
1 st	(īy)a	(īyi) mhe	(īy) iṃ	(īya) mhase	

In both of these conjugation, there must be an inserting *a* in the beginning of the root. Sometimes, there can be these conjugations without any inserting *a*.

Agacchī, gacchī, agacchi, gacchi, agacchum,
gacchum, agacchiṃsu, gacchaimsu

Agacchā, gacchā, agacchiyā, gacchiyā
 Agacchā, gacchā, agaccha, gaccha, agacchū, gacchū
 Agacchattha, gacchattha, agacchīyattha, gacchīyattha

e.g. Buddhō dhammaṃ adesayi.

The Buddha delivered the Dhamma.

Ahaṃ gāmaṃ agacchiṃ.

Manussā dhammaṃ suṇiṃsu.

Manussā bhikkhūnaṃ dānaṃ adaṃsu.

Sāmaṇerena gāthā abhaṇiya.

Therena ahaṃ ovaḍīya.

Mayā gāmo agacchīya.

Buddhena dhammo adesayi.

The Dhamma was delivered by the Buddha.

Paṇḍitehi vihāro agacchīya.

The Causative Infixes are ṇe, ṇaya, ṇāpe, and ṇāpaya.
 When using these infixes, the intransitive verb
 becomes a transitive verb and the transitive verb
 becomes a ditransitive verb.

e.g. Sāmaṇero dāraṃ sayāpeti.

A novice lets a boy sleep.

Samaṇo purisaṃ puññaṃ kāreti.

Puriso dāsaṃ ajaṃ gāmaṃ nayāpeti.

(4) Stems of Verb

Stems	Infix	Active	Passive	
Bhū	a	gacchati/ pacati/ vadati/ cavati	gacchīyate	
Rudha	a	rundhati/ rundhoti, bhuñjati/ siñcati/ muñcati	rundhīyate	ñ, ñ̃, ñ, n, m
Divu	ya	dibbati/ sibbati/ bujjhati/ maññati/ yujjhati/ vijjhati/ pajjati	vuccati/ vuccate/ bibbate	duplicated
Svā (Su)	ṇu, ṇā, uṇā	suṇāti/ pāpuṇāti/ saṃvuṇoti/	suṇīyate	
Kī	nā	jināti/ kināti/ mināti	jīyate	
Gaha	ppa, ṇhā	gaṇhāti/geppati /paṭiggaṇhāti/ uggaṇhāti	gaṇhīyate	
Tanu	o, yira	karoti/ pappoti/ tanoti/	karīyate	
Cura	ṇe, ṇayā	cinteti/manteti/ dhāreti/ pūjeti/ māneti/ deseti/	cintīyate	

(5) Verbs

sati (samu) – have	santi
jarati (jara) – decay	jaranti
kīlati (kīla) – play, have fun	kīlanti
naṭṭati (naṭa) – dance	naṭṭanti
kasati (kasa) – plough	kasnati
papati (papa) – bloom	papanti
kampati (kampa) – shake	kampanti
phalati (phala) – bear fruit	phalanti
jāgarati (jāgara) – awake	
rocati (ruca) – like, love	
rujjati (ruja) – pain	
jīvati (jīva) – live long, survive	
rodati (ruda) – cry	
tiṭṭhati (thā) – stand	
lambati (labi) – hang	
vasati (vasa) – live, reside	
tapati (tapa) – be bright	
vattati (vatu) – appear, happen, be	
marati (mara) – die	
lajjati (laja) – shame	
ramati (ramu) – delight	
vaḍḍhati (vaḍḍha) – increase	
sayati (si) – lie down, sleep	
kandati (kanda) – lament	
kalahati (kalaha) – quarrel	
kūjati (kūja) – snore	
gaḷati (gaḷa) – retrace	
gāyati (gā) – sing	

ghosati (ghusa) – shout, utter
 carati (cara) – go around, practice
 likhati (likha) – write
 cinteti (citi) – think
 tudati (tuda) – prick, peck, pierce
 phusati (phusa) – touch
 jayati (ji) – win, succeed
 duhati (duha) – milk
 neti (nī) – bring, carry
 phandati (phadi) – shake
 bandhati (bandha) – bind/ capture
 vindati (vidi) – gain/ enjoy/ know
 bhindati (bhidi) – break/ split
 bujjhati (budha) – awake/ know/ understand
 lujjati (lu) – break up/ fall apart
 muccati (muca) – free/ escape/ release
 muyhati (muha) – forget/ infatuate
 pucchati (puccha) – ask/ question
 vicāreti (vi+cara) – think over
 āvarati (ā+vara) – shut out from/ obstruct
 padahati (pa+daha) – strive/ take up/ confront

Remember these Fomulas:

- 1) root + suffix = primary derivative noun
- 2) root + inflection = verb
- 3) primary derivative noun + suffix = secondary derivative noun
- 4) noun + noun = compound noun

III. Primary Derivation

Sādhana	Morphological Definition
Kattu	Gacchatīti go. (bull)
Kamma	Karīyateti kammaṃ. (action)
Kāraṇa	Pajjate anenāti pādaṃ. (foot)
Sampadāna	Dīyate assāti dānīyo. (receiver)
Apādāna	Pabhavati etasmāti pabhavo. (starting point)
Adhikaraṇa	Tiṭṭhati etthāti ṭhānaṃ. (place)
Bhāva	Karīyate karaṇaṃ. (doing)

Participle, absolute, and infinitive are adverb phrases. Excepting absolute and infinitive, the rest of participles are also used as a noun in the sentence.

(1) Absolute: tvā, tvāna, ttā, ya, cca, tunā, tuṃ

Katvā, karitvā, kātvāna, kattā, uṭṭhāya, paṭicca, kātuna, kātuṃ, gantvā, gantvāna, gamanāya, gantuna, gantuṃ, pacitvā, labhitvā, ñatvā, datvā, bhuñjitvā, sutvā, sayitvā,

(2) Infinitive: tuṃ, tave, āya

Kātuṃ, kātave, savanāya, sotuṃ

1) Devatā dhammaṃ sutvā tattheva antaradhāyati.

2) Dārako buddhaṃ disvā pasannena cittena imaṃ udānaṃ udānesi.

3) Dvāraṃ pidhāya gehā nikkhamati.

4) Āyasmā sārīputto mātuyā dhammaṃ desetum
nālandaṃ gacchati.

5) Assavanatāya dhammato parihāyanti.

(3) Active

(3.1) Present Participle: nta, māna, āna, yu (ana)
Gacchanto, gacchamāno, gamanaṃ,

(3.2) Past Participle: ta, tta, ṭha, ātavin, tavantu,
Gato, gatā, gatattā,

1) Santo mutto sabbabhayehi ca.

2) Sabbarogā vinimutto.

3) Evaṃ bhagavā uccamāno bhikkhū abhinandum.

4) Satthā sāvattiyaṃ viharanto maṅgalasuttaṃ
adesayi.

5) Pāpassa katattā devadatto pacchānutāpati.

(4) Passive

(4.1) Future Participle: tabba, anīya, (aniya) ya,
ṇeyya, cca, teyya

Gamitabbaṃ, caritabbaṃ, gamanīyaṃ,
bhāvanīyaṃ, diṭṭheyyaṃ, kiccaṃ,

(4.2) Past Participle: ya, yya, iya, īya, iyya

Diyyamāne, karīyamāne,

1) Katā me rakkhā.

2) Kataṃ me parittaṃ.

3) Bhagavatā dhammo desito.

4) Dhammo viññūhi veditabbo.

5) Paṇḍitehi pāpaṃ dukkaraṃ.

6) Viññūhi dhammo veditabbo.

(4.3) Causative: ñe, ñaya, ñāpe, ñāpaya (in the middle of word)

Sodhayanto, gamayamāne,

(4.4) Intensive: a, ya

ghāto, gamiyamāne, gacchīyamāne,

(4.5) Useful Verbs

gato – go

mato – die

kato – do

patto – arrive/ reach

hato – kill

rato – delight

suto – listen/hear

bhūto – become/be

abhirato – delight

jāto – bear (born)

ṭhito – stand

niṭṭhito – finish/ end

chinno – cut

bhinno – spilt/ break

anusiṭṭho – instruct

daṭṭho – bite

diṭṭho – see

laddho – get

puṭṭho – ask/ question

bhutto – eat

nikkhanto – leave/ depart

saṅkanto – transmigrate

vibbhanto – disrobe

vuṭṭho – abide/ live

IV. Compound Noun

There are six kinds of compound noun in Pāli Grammar.

	Example	
Abyayī-bhāva Adverbial	antopākāraṃ, tīroraṭṭhaṃ,	They are prepositional phrase in Pāli Grammar.
Kamma-dhāraya Descriptive Determinate	susikkhito, abrahmano, mahāpuriso, adhikusalo,	Non-conjugations: ku, na, pa, vi, sama, adhi, su, and du can be modifiers.
Digu Numeral Determinate	tilokaṃ, dvirattaṃ, ekachakkhu, catuddisā	The modifier must be a numerical adjective.
Tappurisa Dependent Determinate	dhammavādī, buddhabhāsito, buddhadeyyo, corabhayaṃ, buddhaputto, saṃsāradukkhaṃ	Any of inflection, excepting the nominative case, can be elided in the middle of the two nouns.
Bahubbīhi Relative or Attributive	chinnahattho, jitindriyo, dinnasunko, niggatajano, dvattipattā,	Any of inflection can be elided in the relative pronoun. The modifier can be a simile, a numerical adjective or non-conjugation: na, saha, ku, ni, etc..

Dvanda Copulative or Aggregative	sukhadukkhaṃ, sīlapaññā, hatthiassaṃ, cakkhusotaṃ, ahinakula,	insects, beasts, birds, organs, vehicles, weapons, trees, grasses, musical instruments,
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The following words are Prepositions in Pāli Grammar and are used in the adverbial compound:

ni = absence,	pure = before,
pacchā = after,	paṭi = against,
yāthā = according to,	yāva = until,
tiro = across,	anto = inside,
bahi = outside,	upari = above,
hetthā = under,	anu = suitable, according to,
ora = on this side of.	

Find compound noun in the sentences.

- (1) Yo ariyasaccāni avecca passati.
- (2) Dibbamantāgadam viya nāseti viṣaṃ ghoram.
- (3) Atthi loke sīlaguṇo saccam soceyya nuddayā.
- (4) Nisinnatṭhānadhovanaṃ udakampi vināseti sabbameva parissayaṃ.
- (5) Gabbhavuṭṭhānaṃ yañca sādheti.
- (6) Aggapatto pamodati.
- (7) Ye ariyasaccāni vibhāvayanti.
- (8) Gambhīrapaññena sudesitāni.
- (9) Hitam devamanussānaṃ yaṃ namassanti gotamaṃ.

- (10) Sīhanādaṃ nadante-te.
- (11) Brahmaccakkaṃ pavattanti.
- (12) Santi bhūtā mahiddhikā.
- (13) Tesāhaṃ sirasā pāde vandāmi purisuttame.
- (14) Tathūpamaṃ dhammavaraṃ adesayi.
- (15) Anuttaro dhammavaraṃ adesayi.
- (16) Saccakiriya-makāsahaṃ.
- (17) Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ.
- (18) Yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā
lomahaṃso vā so pahīyissati.
- (19) Apādahehi me mettaṃ. Mettaṃ dvipādahehi
me.
- (20) Catuppadehi me mettaṃ. Mettaṃ bahuppadehi
me.
- (21) Sabbītiyo vivajjantu.
- (22) Buddhānubhāvena vināsamentu.
- (23) Bhāvanābhiraṭā hontu.
- (24) Pamādarahitā hontu.
- (25) Saddhammaṃ munirājassa suṇantu
saggamokkhadaṃ.
- (26) Anīghā sumanā hontu.
- (27) Sukhi dīghāyuko bhava.
- (28) Byāmapabbhāya supabhā sabbe te munikuñcarā.
- (29) Tesāṃ saccena sīlena khantimettābalena ca tepi
amhe nurakkhantu arogena sukhena ca.

- (30) Yaṃ dunnimittam avamaṅgalañca, yo cā-
manāpo sakuṇassa saddo, pāpaggaḥo dussupinaṃ
akantaṃ, buddhānubhāvena vināsamentu.

Remember these:

- 1) There can be some elided word in the middle of Descriptive Determinate (Kammadhāraya), Dependent Determinate (Tappurisa), and Relative or Attributive (Bahubbīhi).
- 2) The gender of Descriptive Determinate, Dependent Determinate, and Copulative or Aggregative is according to the second noun in the compound.
- 3) The gender of Adverbial and Numeral Determinate is mostly neuter.

V. The Secondary Derivation

The gender of the secondary derivative noun is different according to the suffix, the indicated person, or thing.

(1) Abstract suffixes: ṇya, tta, tā, ttana, ṇeyya, kaṃ, ṇa

1) ṇya: Alasassa bhāvo ālasyaṃ. (*The nature of a lazy man*)

In this example, bhāva is elided. So, the denoting meaning of ṇya is bhāva, the nature.

2) tta: Paṃsukūlikassa bhāvo paṃsukūlikattaṃ.

3) tā: Manussatā.

4) ttana: Puthujjanassa bhāvo puthujjanattanaṃ.

5) ṇeyya: Sucissa bhāvo soceyyaṃ.

6) kaṃ: Ramaṇīyassa bhāvo rāmaṇīyakaṃ.

7) ṇa: Visamassa bhāvo vesamaṃ.

(2) Patronymical: ṇa, ṇaya, ṇāyana, ṇāna, ṇeyya, ṇera, ṇava, ṇi

Remember that the first vowel of the noun is strengthened if there is ṇ in the suffix. In this group, the suffix denotes son (putta), daughter (dhītu), grandchild (nattu) and so forth.

Vāsudevo (*vasudheva's son etc.*),
vāsudevī, vāsudevaṃ, vāsiṭṭho, vacchāno,
vacchāyano, kaccāyano, gacchāyano, gacchāno,
gacchāyanī, gacchānī, gacchāyanaṃ, gacchānaṃ,
venateyyo, rohiṇeyyo, gaṇgeyyo, kaddameyyo,

nādeyyo, āleyyo, āheyo, kāmeyyo, sāmaṇero,
 sāmaṇerī, sāmaṇeraṃ, nāḷikero, nāḷikerī, nāḷikeraṃ,
 opakavo, mānavo, bhaggavo, paṇḍavo, bāhavo,
 vāruṇi, gaṇḍi, bāladevi, pāvaki, jenadatti, buddhi,
 dhammi, saṅghi, kappi, anuruddhi,

(3) Comparative: tara, tama, isika, iya, iṭṭha

In this group, the suffix denotes visesa (more/less).

Pāpataro (*worse person*),
 pāpatamo, pāpisiko, pāpiyo, pāpiṭṭho, seyyo,
 setṭho, jeyyo, jeṭṭho, kaniyo, kaniṭṭho, guṇiyo,
 guṇiṭṭho, satiyo, satiṭṭho, medhiyo, medhiṭṭho

(4) Poccensive: vī, so, īla, va, āla, ta, iva, āmī, saṇ, sī, ika, ī, ra, vantu, mantu, imantu, ṇa

In this group, the suffix denotes assa atthi/tasmim vijjati (it has etc...).

Medhāvī (*who has wisdom*),
 sumedhaso, jaṭilo, kesavo, vācālo, pabbato,
 gāṇṭhivo, sāmī, tāpaso, tapassī, daṇḍiko, daṇḍi,
 madhuro, guṇavā, satimā, candimā, puttiyo, puttimo,
 saddho, sato, buddhikaṃ, sukhī,

(5) Action noun: ṇa, ṇika

In this group, the suffix denotes any of kinds of action: learning texts, using instruments for killing etc..., live or born in somewhere, come from somewhere, and dyed with a color.

Samvaccharo – one who learns Samvacchara-text,

Chando, ābhidhammiko, suttantiko, venayiko,

Pattiko – the flying bird (with its wings)

Daṇḍiko, kāyikaṃ,

Jāliko – the fish that is killed with net,

Suttiko,

Rājagahiko – one who comes from Rājagaha, was
born in Rājagaha, or lives in Rājagaha,

Māthuro, sāvatthiko,

Kāsāvaṃ - the thing what was dyed with orange-color,

(6) Agent-noun: i, in, āvī, aka, ṇika

In this group, the suffix denotes any kinds of action
that makes for the livelihood, business, or preffession:
selling, buying, working with physical strength
(labour), earning by transportation, killing animals,
learning arts, playing musical instruments, gambling
(playing game), and using any currency or material
for buying.

Vikkayiko – merchant

Gandhiko – a perfume-seller,

Khandhiko – one who carries the load with his
shoulder, (a labour), sīsiko, kaṭiko, nāviko, sakaṭiko,
bhatiko,

Vetaniko – one who works for wages or a hireling,

Sokariko – pork-butcher,
māgaviko, sākuṇiko, orabbhiko,

Cāpiko – an archer

Veṇiko – a harp-player,

Akkhiko – a dice player

Vatthikaṃ - the thing that is bought with cloth,

(7) Connective: ñika, iya, a

Whatever connection; location (next to etc...);
value; measurement; product; mixture; and reason,
these suffixes can be used.

Kāyiko – the physical disease or physical pain,
mānasiko, dovāriko, odumbariko, vāsāto, samuddiko,

Sārīriko – physical pain,

Vātiko – rheumatic,

Kumbhiko - value of a kumbha,

Kumbhikaṃ - the measurement of a kumbha,

Sokaro – pork,

Telikaṃ - oily food, (mixture of oil and food)

Madaniyaṃ - the reason of infatuation,

(7.1) Twelve Months:

Citto, vesākho, jeṭṭho ca; āsaḷho, savaṇopi ca;

Bhaddo, assayujo ceva; kattiko, māgasirako;

Phusso, māgho ca, phagguṇo; māsā dvādasadhā
siyumaṃ.

(8) Collective: tā, ika

Gāmatā, janatā, rājatā, hatthika,

(9) Diminutive: a, ika, aka,

To mention the inferiority, these suffixes are used.

Appamattakaṃ, pacchimo, pacchimako,

(10) Pleonastive: ika, tā, ñya

Devatā (*divine being*)

Asaṅkhāroyeva asaṅkhāriko.

Yathābhūtameva yathābhuccaṃ

(11) Numerical

a) Times: kkhattuṃ

Ekakkhattuṃ (*one time*), dvikkhattuṃ, tikkhattuṃ, catukkhattuṃ,

b) Fold: dhā

Ekadhā, dvidhā, tidhā, catudhā (four-fold or divided into four),

c) Ordinal: ma, i, tiya, ttha, t̥tha

Paṭhama, dutiya, tatiya, catuttha, pañcama, chaṭṭhama (sixth),

d) Multiple: guṇa

Dvigguṇaṃ (twice), catugguṇaṃ (four times),

e) Collection: aya, ka

Ekako, duko, ekaka, duka,

1) Devatā saddhammaṃ munirājassa suṇantu
saggamokkhadaṃ.

2) Sīlavā dassanena sampanno.

3) Etaṃ uttamaṃ.

4) Vīriyena dhammaṃ cara.

5) So sato hoti.

VI. Linking (Sandhi)

1. Elision

- 1) *The preceeding vowel is elided if followed by similar or close vowels.*

Lokaggapuggalo = Loka+aggapuggalo

Nohetaṃ = Nohi+etaṃ

- 2) *The succeding vowel is elided if followed by dissimilar vowels.*

Yassadāni = Yassa+idāni

Itipi = iti+api

- 3) *If preceded by the Niggahita, the initial vowel of iva, iti, idāni, asi, api, and eva are elided.*

Abalassaṃva = abalassaṃ+iva

Kinti = kiṃ+iti

Kiṃdāni = kiṃ+idāni

Tvaṃsi = tvam+asi

Dātuṃpi = dātuṃ+api

Sadisaṃva = sadisaṃ+eva

- 4) *If there are two or three consonants with a vowel, one of the same consonants can be elided.*

Vutyassa = vutti+assa

Evaṃsa = evaṃ+assa

Agyāgāraṃ = aggi+āgāraṃ

- 5) *For Euphony or in a stanza, the Niggahita is elided if followed by a vowel or consonant.*

Adāsahaṃ = adāsiṃ+ahaṃ

Ariyāsaccānadassanaṃ =

ariyasaccānaṃ+dassanaṃ

2. Changing into the Same Type

A vowel changes to another vowel and a consonant changes to another consonant.

- 1) *After eliding the preceding vowel, the succeeding vowel i and ī change to e; and u and ū change to o.*

Upeto = upa+ito

Avecca = ava+icca

Jineritaṃ = jina+īritaṃ

Nopeti = na+upeti

- 2) *If followed by a vowel, ti of ati, pati, and iti changes to c.*

Accantaṃ = ati+antaṃ

Paccayo = pati+ayo

Paccāharati = pati+āharati

Iccetaṃ = iti+etaṃ

- 3) *If followed by a vowel, the ending consonant dh of idha after the eka changes to d.*

Ekamidāhaṃ = ekaṃ+idha+ahaṃ

- 4) *Although no vowel follows, dh, t, k, p and v respectively change to h, ṭ, kh, ph, and b.*

Sāhudassanaṃ = sādhu+dassanaṃ

Dukkaṭṭaṃ = du+kaṭṭaṃ

Nikkhamati = ni+kamati

Nippatti = ni+patti

Nibbānaṃ = ni+vānaṃ

Nicchayo = ni+cayo

- 5) *Sometimes pati changes to paṭi.*

Paṭihaññati = pati+haññati

Paṭirūpadesavāso = pati+rūpadesavāso

- 6) *If followed by a vowel, abhi and adhi should respectively be changed into abbh and ajjh.*

Abbhuggacchati = abhi+uggacchati

Abbhakkhānaṃ = abhi+akkhānaṃ

Ajjhokāso = adhi+okāso

Ajjhāgamā = adhi+āgamā

3. Inserting

a. Inserting a vowel

- 1) *The ending vowel o of so and eso should be elided and insert the vowel a there.*

Sasīlavā = so+sīlavā

Esa dhammo = eso+dhammo

- 2) *If followed by a consonant, the vowel o is inserted.*

Parosahassaṃ = para+sahassaṃ

Paropaññāsaṃ = para+paññāsaṃ

b. Inserting a consonant

- 1) *If followed by a vowel, the consonants y, v, m, d, n, t, r, l, and g are inserted accordingly.*

Nayimassa = na+imassa

Yasmātiha = yasmā+iha

Sabbhireva = sabbhi+eva

Chalabhiññā = cha+abhiññā

- 2) *If preceded by the three short vowels and ā, the succeeding consonant should be duplicated accordingly.*

Idhappamādo = idha+pamādo

Vipayutto = vi+payutto

Suppaṭipanno = su+paṭipanno

Rūpakkhandho = rūpa+khandho

Yasatthero = yasa+thero

Akkhāto = ā+khāto

- 3) *If the consonants are k to m, the second and fourth must change to the first and third respectively.*

Nikkhamati = ni+kamati

Nicchayo = ni+cayo

- 4) *If there are other consonants, they need not change.*

Yathakkamo = yathā+kamo

c. Inserting a Niggihita

- 1) *Sometimes, the Niggahita is inserted for the Euphony.*

Cakkhuṃ udapādi = chakkhu+udapādi

Yāvañcidha = yāva+ca+idha

4. Changing into Different Types

A vowel and Niggahita change to a consonant and a consonant changes to a vowel.

- 1) *If followed by a vowel, the ending vowel e of me, te, ye, ke and pabbate changes to y.*

Myāyaṃ = me+ayaṃ

Tyāhaṃ = te+ahaṃ

Pabbatyāhaṃ = pabbate+ahaṃ

- 2) *If followed by a vowel, the preceding i and ī can be changed into y.*

Byākāsi = vi+ākāsi

Vutyassa = vutti+assa

Dāsyāhaṃ = dāsī+ahaṃ

- 3) *If followed by a vowel, the ending vowels o and u of ko, kho, yo, so, and to change to v. (also ku, khu etc...)*

Kvattho = ko+attho

Athakhvassa = atha kho+assa

Yvāhaṃ = yo+ahaṃ

Svāgataṃ = su+āgataṃ

- 4) *If followed by a group consonant, the Niggahita can be changed into ñ, ñ̃, ṇ, n, and m accordingly.*

Evañkho = evaṃ+kho

Dhammañcare = dhammaṃ+care

Tanniccutaṃ = taṃ+niccutaṃ

- 5) *If followed by eva and hi, the Niggahita should be changed into ñ̃.*

Paccattaññeva = paccattaṃ+eva

Tañhi = taṃ+hi

Yañhi = yaṃ+hi

- 6) *If followed by y, the Niggahita in the saṃ and yaṃ can be changed into ñ̃ together with succeeding y.*

Saññogo = saṃ+yogo

Yaññadeva = yaṃ+yadeva

- 7) *If followed by a vowel, the Niggahita can be changed into m or d accordingly.*

Tamaḥaṃ = taṃ+ahaṃ

Idamavoca = idaṃ+avoca

Yadaniccaṃ = yaṃ+aniccaṃ

Etadavoca = etaṃ+avoca

Bhamarā pupphamicchanti, guṇamicchanti sujjanā;

Makkhikā pūtimicchanti, dosamicchanti dujjanā.

(Lokaṇīti)

- 8) *If followed by a consonant, ava changes to o.*

Ovadati = ava+vadati

Onaddho = ava+naddho

5. Confirm

1) *Sometimes, the words are confirmed when unnecessary to change.*

Manopubbaṅgamā = mano+pubbaṅgamā

Ayomayaṃ = ayo+mayāṃ

Tejosamaṃ = tejo+samaṃ

6. Shortening

For Euphony or in a stanza, the preceding vowel is elided if followed by an inserted or duplicated consonant.

Bhovādināma so = bhovādī+nāma so

Yathayidaṃ = yathā+idaṃ

Parakkamo = parā+kamo

7. Lengthening

1) *After eliding the preceding vowel, the succeeding short vowels are lengthened.*

Buddhānussati = Buddha+anussati

Sāthhikā = sa+atthikā

Bahūpakāraṃ = bahu+upakāraṃ

Sacāyaṃ = sace+ayaṃ

Appassutāyaṃ = appassuto+ayaṃ

2) *After eliding the succeeding vowel, the preceding short vowels are lengthened.*

Lokassāti = lokassa+iti

Samghāṭīpi = samghāṭi+api

Vītipatanti = vi+atipatanti

- 3) *If followed by a consonant, the preceding short vowel can be lengthened for Euphony or in a stanza.*

Khantīparamaṃ = khanti+paramaṃ

Munīcare = muni+care

Find out the linking word in the sentences and divide.

- (1) Na te bhavaṃ aṭṭhama-mādiyanti.
- (2) Nibbanti dhīrā yathāyaṃ padīpo.
- (3) Ahañca kho bhikkhave evaṃ vadāmi.
- (4) Tesāhaṃ sirasā pāde vandāmi purisuttame.
- (5) Ajāti-majarā byādhim.
- (6) Yena bhagavā tenupasaṅkami.
- (7) Sabbepime buddhaguṇe āvajjetvā.
- (8) Khippamantaradhāpesi.
- (9) Yānīdha bhūtāni.
- (10) Yathindakhīlo pathavissito.
- (11) Nibbanti dhīrā yathāyaṃ padīpo.
- (12) Karaṇīyamatthakusalena.
- (13) Kulesvananugiddho.
- (14) Na ca khuddamācare kiñci.
- (15) Puttamāyusā ekaputtamanurakkhe.

VII. Kāraka (Syntax)

1. Nominative Case

- 1) Liṅgattha (Ordinary) = *Ayaṃ puriso* sayati.
- 2) Ālapana (Vocative) = *Bho purisa*, ko nāmo ayaṃ?
- 3) Karaṇa (Instrumental) = *Theyyacittam* ādiyyeya.
- 4) Sampadāna (Dative) = *Kārako* vipāko deti.
- 5) Apādāna (Ablative) = *Buddho micchādayo* dūro.
- 6) Sāmi (Possessive) = *Sabbe buddhā* balapattā.
- 7) Ādhāra (Locative) = *Bhagavā cittam* issaro.
- 8) Lakkhaṇa (Conditional) = *Attahetu upajjamāno* uppajjati.
- 9) Hetu (Reason) = *Attahetu* upajjamāno uppajjati.
- 10) Kiriyāvisesana (Adverb) = *Lahum* essati.

2. Accusative Case

- 1) Kammattha (Object) = *Puriso gāmaṃ* gacchati.
- 2) Kārita-kamma (the Object of a Causative Verb) = *Puriso purisaṃ gāmaṃ* gamayati.
- 3) Tatiyā (Instrumental) = *Sace maṃ* nālapissati, *tvañca maṃ* nābhibhāsati.
- 4) Sampadāna (Dative) = *Deva taṃ* paccārocemi.
- 5) Apādāna (Ablative) = *vinā saddhammaṃ*.
- 6) Hetu (Reason) = *Kiṃ kāraṇaṃ*.
- 7) Chatṭhī (Genitive) = *Apissu maṃ* aggivassena *tisso* upamā paṭibhaṃsu.

Note: If related to antarā, abhito, parito, paṭi, and paṭibhāti, the Accusative must be Genitive meaning.

- 8) Sattamī (Locative) = *Ekam samayaṃ*.
- 9) Kiriyaṁvisesana (Adverb) = *Mudum pacati*.
- 10) Accantasamyoga (Duration or Distance) = *Māsam maṃsodanaṃ*.
- 11) Kammappavacanīya = *Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo kittisaddo abbhuggato*.

3. Instrumental Case

- (1) Karaṇa (Instrumental) = *Kāyena kammaṃ karoti*.
- (2) Kattu (Subject) = *Dārakena uragaṃ haññate*.
- (3) Kamma (Object) = *Tilehi khettaṃ vapati*.
- (4) Apādāna (Ablative) = *Sumuttā mayaṃ tena mahāsamaṇena*.
- (5) Sahādiyoga (Connected with saha etc...) = *Vittakkena **saha**. Saṃghena **saddhiṃ**. Cittaṇa **samaṃ**. Piyehi **nānābhāvo vinābhāvo**. **Alaṃ** te idha vāseṇa. **Kiṃ** te jaṭāhi dummedha*.
- (6) Pathamā (Nominative) = *Attanāva attānaṃ sammanati*.
- (7) Hetu (Reason) = *Dhammena vasati*.
- (8) Sattamī (Locative) = *Kālena dhammassavanaṃ. Tena samayena. Puratthimena dhatarattho*.
- (9) Aṅgavikāra (Physical Deformity) = *Akkhinā kāṇo. Hatthena kuṇī. Pādena khañjo*.

- (10) Visesana (Adverb) = *Gottena* gotamo nātho.
Tapasā uttamo. *Samena* dhāvati.
- (11) Itthambhūtākhyāna = *Kālī bhinnena sīsena*.
- (12) Kiriyaṇapavagga = *Ekāheneva* bārāṇasiṃ pāyāsi.
- (13) If related to pubba (previous), sadisa (same),
sama (equal), ūna (minus), kalaha (quarrel),
nipuṇa (skilful), missaka (mixed), sakhila (kind),
attha (want/need).
- (e.g: Vācāya sakhilo. Maṇinā attho.)

4. Dative Case

- 1) Sampadāna (Dative) = *Samaṇassa* cīvaram
dadāti.
- 2) Kamma (Object) = *Gāmassa* pādena gato.
- 3) Apādāna (Ablative) = *Bhiyyoso mattāya*.
- 4) Sāmi (Possessive) = *Buddhassa* atthāya jīvitam
pariccajāmi.
- 5) Sattamī (Locative) = *Tuyhañcassa* āvi karomi.
Tassa me sakko pāturahosi.
- 6) Connected with Namō etc.. = *Namō te* buddha
vīratthu. *Sotthi pajānaṃ*. Svāgataṃ *te* mahārāja.

5. Ablative Case

- 1) Apādāna (Ablative) = *Corā* bhayaṃ jāyate.
- 2) Sahādiyoga (Connected with saha etc..) = *saha*
nibbānā.
- 3) Sāmi (Possessive) = *purisasmā* pādā phaliṃsu.
- 4) Kamma (Object) = *apasālāya* āyanti.

- 5) Hetu (Reason) = *kammassa katattā upacitattā ussannattā vipulattā uppannaṃ hoto cakkhuviññānaṃ*.
- 6) Kāraṇa (Reason/ Cause) = *Kasmā* nu tumhaṃ daharā na mīyare.
- 7) Ādhāra (Locative) = *yato khemaṃ, tato bhayaṃ*.
- 8) Karaṇa (Instrumental) = *sahatthā dānaṃ deti*.

6. Genitive Case

- (1) Sāmi (Possessive) = *Attano mukhaṃ*.
- (2) Kamma (Object) = *pūraṭi bālo pāpassa*.
- (3) Karaṇa (Instrumental) = *Pupphassa buddhaṃ yajati*.

When related to *paripuṇṇa*, *sampuṇṇa*, and *pūra*, the genitive case denotes instrumental.

- (4) Kattu (Subject) = *Mahājanassa pekkhato, maccu gilānaṃ neti*.
- (5) Sahādiyoga (Connected to saha etc..) = *pitu sadiso*.
- (6) Avadhi = *Lakkhaṇattha* (Conditional)
- (7) Apādāna (Ablative) = *assavanatāya dhammassa parihāyanti*.
- (8) Niddhāraṇa (Partitive) = *pathikānaṃ dhāvanto sīghatamo*.
- (9) Anādara (*inspite of*) = *dārakassa rudato pitā pabbaji*.

- (10) Connected with Sāmi etc.. = *goṇānaṃ sāmi*.

Sāmi, issara, dāyāda, patibhū, pasuta, and kusala

7. Locative Case

- (1) Okāsa (Locative) = *jalesu* khīraṃ tiṭṭhati.
 (2) Niddhāraṇa (Partitive) = *pathikāsu* dhāvanto sīghatamo.
 (3) Anādara (*inspite of*) = *Rudantasmim dārake* pitā pabbaji.
 (4) Kamma (Object) = *bhikkhūsu* abhivādentī.
 (5) Karaṇa (Instrumental) = *hatthesu* piṇḍāya caranti.
 (6) Nimitta (Reason) = *dīpi cammesu* haññate.
 (7) Avadhi = Lakkhaṇattha (conditional)
 (8) Sampadāna (Dative) = *saṃghe* dinnaṃ mahapphalaṃ.
 (9) Kāla (Time) = *pubbaṇhasamaye* gato.
 (10) Bhāva-lakkhaṇa = *bhikkhūsu* *bojīyamānesu* gato.
 (11) Connected with Sāmi etc.. = *Goṇesu* sāmi.

VIII. Sentence Patterns

1. Buddhho appamāṇo.

Dhammo svākkhāto. Tathāgato vītarāgo. Sakko devānamindo.

2. Ayaṃ dhammo.

Ayaṃ saṃgho. Idaṃ dānaṃ. Idaṃ sīlaṃ. Ayaṃ bhāvanā. Ayaṃ lobho.

3. Ayaṃ sāmaṇero kiṃ nāmo? What is this novice name?

Ime sāmaṇerā kiṃ nāmā? Imā dārikā kiṃ nāmo?
Imāyo dārikāyo kiṃ nāmā?

4. Ayaṃ sāmaṇero sujāto nāma.

Ime sāmaṇerā tissa-sujātā nāma.

5. Bhante jotipāla, ayaṃ sāmaṇero kiṃ nāmo?

6. Āvuso, ayaṃ sāmaṇero sujāto nāma. (as mentioned above)

The six sentences mentioned above are special patterns without any verb.

7. Ayaṃ tisso nāma sāmaṇero hoti. Ayaṃ samaṇo kolito nāma hoti.

8. Puriso gacchati.

Dārako sayati. Udaṃ atthi. Manussā santi. (asi, attha, amhi, amha: tvaṃ bālo-si. Tvaṃ theno-si. Tumhe manussā-attha.)

9. Buddho appamāṇo hoti.

Siddhattho buddho hoti. Upatisso paribbājako hoti.
Cittaṃ phandanaṃ hoti.

10. Ko buddho hoti. Siddhattho buddho hoti. Ke
ariyā honti? Kiṃ cittaṃ phandanaṃ hoti?
Kāni cittāni phandanāni honti?

11. Atthi nu udakaṃ? Atthi te evarūpā ābādhā?

12. Āma atthi udakaṃ.

13. Dārako na sayati. Natthi udakaṃ.

*The seven sentences mentioned above should be
studied after studying the conjugation of verb.
(Intransitive verb)*

14. Puriso gāmaṃ gacchati.

Buddho dhammaṃ deseti. Manussā dhammaṃ
suṇanti. Samaṇo dānaṃ deti, sīlaṃ samādiyati.

15. Puriso gāmaṃ pādena gacchati.

Samaṇā yānena gacchanti. Cakkhunā rūpaṃ
passati. Manasā buddhaṃ vandati.

16. Dārako sāmaṇerehi saha/saddhiṃ vihāraṃ
gacchati.

Paṇḍito bālena saddhiṃ na vasati. Paṇḍito bālena
vinā/nānā araṇṇaṃ gacchati. Rāgena samaṃ agga-
natthi.

17. Manussā sīlena sukhaṃ labhanti.

Dānena bhogaṃ labhati. Annaṃ vasati.
Dhammena vasati.

18. Saṃghassa khamati. Samaṇassa rocati saccam.
Dārakassa bhattam chādeti. Namo buddhānam.
Atthi me putto. (I have a son.)
19. Ahaṃ pāṇātipātā viramāmi. (bhāyati, uttasati,
apeti, patati, orohati, uggaṇhāti, parājeti,
pabavati, viramati, rūra, āsanna,)
20. Ayaṃ kassa patto? Ime kassa pattā? Imāni
kassa cīvarāni?
21. Ayaṃ sāmaṇerassa patto. Ayaṃ me patto. Ime
vo pattā.
22. Buddhō devamanussānam atthāya, hitāya,
sukhāya uppajjati. Piṇḍāya pavisati.
23. Bhagavā jetavane viharati. Sāriputto rājagahe
viharati. Ekasamim samaye nātho bojjhaṅge
adesayi.
24. Eko puriso vihāram gacchati. Paṇḍito puriso
dhammam suṇāti.
25. Ahaṃ sukhaṃ sayāmi. Sakkaccam, mudum,
saṇikaṃ, sīghaṃ, capu-capu-kāraṃ. Ekaṃ
samayaṃ etc...
26. Ahaṃ imasmim vihāre imaṃ temāsaṃ vassaṃ
upemi. Yojanaṃ sajjhayati. Bhagavā temāsaṃ
abhiddhammaṃ adesayi. Puriso ekāhena
tiyojanaṃ agacchi.

27. Tena samayena āyasmā sārīputto rājagahe viharati. Tena samayena verañño dubbhikkho. Yena bhagavā tean upasaṅkami.
28. Siddhattho pakatiyā abhirūpo. Gottena, jātiyā, nāmena, chandasā etc...
29. Tvaṃ jātiyā kati vasso-si. (katamo, kataraṃ, kittakaṃ, ettāvata)
30. Dārakassa rudato pitā pabbajati. Bhikkhūnaṃ sārīputto mahāpaṇṇo.
31. Dārake rudantasmim pitā pabbajati. Bhikkhūsu sārīputto mahāpaṇṇo.
32. Buddhena dhammo desīyate. Purisena gāmo gacchīyate.

These sentences mentioned above should be studied after studying all kinds of verbs.

33. Puriso gāmaṃ pādena gato. Puriso uragaṃ hato. Samaṇo cittaṃ danto.
34. Buddhō devamanussehi pūjito. Sukaraṃ sādhanā sādhu. Paṇḍitena pāpaṃ dukkaraṃ. Sappo purisena hato. Manasā pāpa-kammaṃ kato. Dhammo viññūhi veditabbo.
35. Samaṇo dhammaṃ sotuṃ vihāraṃ gacchati. Manussā cīvaraṃ dātuṃ bhagavantaṃ upasaṅkamiṃsu. Samaṇo dhammaṃ sotuṃ vihāraṃ gato.

36. Paṇḍito nāma pāpaṃ na karoti. Manussena
nāma atthānatthaṃ jānitabbaṃ
37. Manussā sīlaṃ samādiyitvā saggaṃ
gamissanti. Manussā dhammaṃ sutvā pāpa-
puññaṃ jānanti.
38. Evaṃ bhagavati vutte bhikkhū abhinandaṃ.
Evaṃ sārīputtatthero desiyamāne manussā
anumodimsu.
39. Evaṃ bhagavā vuccamāno bhikkhū
abhinandaṃ. Evaṃ sārīputtatthero
desiyamāno manussā anumodimsu.
40. Bahū devā manussā ca maṅgalāni acintayaṃ.
Manussā bhattañceva cīvarañca saṃghassa
denti. Bālo pāpacittena bhāsati ceva karoti ca.
41. Bālo dānaṃ na deti. Sīlampi na rakkhati.
Paṇḍito dānaṃ deti. Sīlampi rakkhati.
42. Buddhopi dhammaṃ ñatvā buddhabhāvaṃ
gato. Maṇḍukopi dhammaṃ suṇāti.
43. Ahaṃ dhammameva suṇissāmi. Idameva
saccaṃ, moghamaññaṃ. (moghaṃ+aññaṃ)
44. Yo dhammaṃ passati, so maṃ passati. Yo
puññaṃ karoti, so paṇḍito hoti.
45. No ce maṃ anussareyyātha, atha dhammaṃ
anussareyyātha.
46. Syyathidaṃ: sappi, telaṃ, madhu, phāṇitaṃ.

47. Kiñcāpi pāpaṃ karoti, atha dukkhavipākaṃ na janeti.
48. Yathā vadati, tathā karoti. Yathā vādī, tathā kāri.

These sentences mentioned above should be studied after studying the primary derivative and non-declension.

49. Sīlassa visuddhattā pīti-pāmojjaṃ uppajjati.
Cittassa visuddhattā ñāṇaṃ udapādi.
Vipassanāya sikhāpattā magga-ñāṇaṃ uppajjati.
50. Sāriputto moggalānato seṭṭhataro. Pāpaṃ lāmakataro. Dhammo paṇītataro.
51. Nibbānato visiṭṭhataro dhammo nāma natthi.
52. Ajapālo ajaṃ gāmaṃ neti.
53. Puriso dārakaṃ gāmaṃ gacchāpeti.
54. Puriso ajapālaṃ ajaṃ gāmaṃ nayāpeti.